



MAUNDY THURSDAY  
THE HOLY EUCHARIST WITH  
FOOTWASHING  
APRIL 9, 2009  
AT SEVEN THIRTY PM

WASHINGTON NATIONAL CATHEDRAL

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*The Reverend Canon Carol L. Wade, presider  
The Reverend Canon Stephen Huber, gospeller  
The Reverend Canon John L. Peterson, assistant  
The Reverend Gwendolyn W. Tobias, preacher  
The Cathedral Choir of Men and Boys*

**ORGAN VOLUNTARY**

*Le banquet céleste*

Olivier Messiaen (1908-1992)

**INTROIT**

*A new commandment*

Richard Shephard (b. 1949)

A new commandment I give unto you: that you love one another as I have loved you. By this shall all know that you are my disciples, if you have love for one another.

*John 13:34-35*

*The people stand at the procession.*

**HYMN 304**

*I come with joy to meet my Lord*

*Sung by all.*

*Land of Rest*

**THE LENTEN ACCLAMATION**

Blessed be the God of our salvation.  
Who bears our burdens and forgives our sins.

**TRISAGION** *The cantor sings through once. All sing the second and third time.*

Ho - ly God, Ho - ly and Migh - ty, Ho - ly Im -  
mor - tal One, have mer - cy up - on us.

**THE COLLECT FOR MAUNDY THURSDAY**

The Lord be with you.  
And also with you.  
Let us pray.

*The presider prays the collect. The people respond Amen.*

*The people are seated.*

# THE LITURGY OF THE WORD

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## THE FIRST LESSON

Exodus 12:1-4, 11-14

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

The Word of the Lord.  
Thanks be to God.

## PSALM 116: 1, 10-17

*Sung by the choir.*

Tone V

I love the Lord, because he has heard the voice of my supplication, because he has inclined his ear to me whenever I called upon him. How shall I repay the Lord for all the good things he has done for me? I will lift up the cup of salvation and call upon the Name of the Lord. I will fulfill my vows to the Lord in the presence of all his people. Precious in the sight of the Lord is the death of his servants. O Lord, I am your servant; I am your servant and the child of your handmaid; you have freed me from my bonds. I will offer you the sacrifice of thanksgiving and call upon the Name of the Lord. I will fulfill my vows to the Lord in the presence of all his people, In the courts of the Lord's house, in the midst of you, O Jerusalem.

## THE SECOND LESSON

1 Corinthians 11:23-26

I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

The Word of the Lord.  
Thanks be to God.

*The people stand to sing the hymn and remain standing for the Gospel.*

## HYMN AT THE SEQUENCE - 313

*Let thy Blood in mercy poured*

*Jesus, meine Zuversicht*

## THE GOSPEL

John 13:1-17, 31b-35

The Holy Gospel of our Lord Jesus Christ according to John.  
Glory to you, Lord Christ.

Before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know

now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean." After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. When he had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

The Gospel of the Lord.  
Praise to you, Lord Christ.

*The people are seated at the invitation of the preacher.*

**THE SERMON**

The Reverend Wendy Tobias

**THE WASHING OF FEET**

*Those who desire to have their feet washed are invited to come forward to the crossing platform. Please be prepared to remove your socks and shoes. You may choose to have one foot or both feet washed. Those who desire to participate by washing the feet of others are asked to touch the shoulder of someone who is washing feet and take his or her place at the basin.*

*Musical selections will be offered by the choir throughout the footwashing. All are invited to sing the Taizé chant which means "Where charity and love are found, God is there."*

**UBI CARITAS**

*All sing the chant.*

Taizé

*The cantor sings the verses.*

Your love, O Jesus Christ, has gathered us together. May your love, O Jesus Christ be foremost in our lives. Let us be one in love together in the one bread of Christ. The love of God in Jesus Christ bears eternal joy. The love of God in Jesus Christ will never have an end.

**PRAYERS OF THE PEOPLE**

*The people stand.*

*After each intercession,*

Holy Servant of all,  
May we love as you have loved us.

*The presider prays the concluding collect, and the people respond Amen.*

**THE PEACE**

The peace of the Lord be always with you. **And also with you.**

*The people greet one another with a sign of God's peace.*

## OFFERTORY SENTENCE

*The people remain seated while an offering is received to support the Cathedral's work of sharing God's love with the world.*

### ANTHEM AT THE OFFERTORY

*Sing, my tongue*

R. Shephard

Sing, my tongue, the glorious battle, sing the last, the dread affray; o'er the cross, the victor's trophy, sound the high triumphal lay, how, the pains of death enduring, earth's Redeemer won the day. Faithful cross, above all other, one and only noble tree, none in foliage, none in blossom, none in fruit thy peer may be; sweetest wood and sweetest iron, sweetest weight is hung on thee. Thou alone was counted worthy this world's ransom to sustain, that by thee a wrecked creation might its ark and haven gain. With the sacred blood anointed of the Lamb that hath been slain. Praise and honour to the Father, praise and honour to the Son, praise and honour to the Spirit, ever Three and ever One: One in might and One in glory while eternal ages run. Amen.

*Tr. J.M. Neale and others*

*The people stand to sing and remain standing through the Great Thanksgiving.*

### HYMN AT THE PRESENTATION - 301

*Bread of the world, in mercy broken*

*Rendez à Dieu*

## THE HOLY COMMUNION

### THE GREAT THANKSGIVING

The Lord be with you. And also with you.  
Lift up your hearts. **We lift them to the Lord.**  
Let us give thanks to the Lord our God.  
It is right to give our thanks and praise.

*The presider offers our thanks to God for the grace and mercy made available to us in Christ, and in response we sing:*

### SANCTUS AND BENEDICTUS

Ho - ly, ho - ly, ho - ly Lord, God of power and might.\_\_\_\_

Ho - ly, ho - ly, ho - ly Lord, God of power and might,\_\_\_\_

hea - ven and earth are full,\_\_\_\_ full\_\_\_\_ of your glo - ry. Ho -

san - na in the high - est. Ho - san - na in the high - est.

Blest is the one who comes\_\_\_\_ in the Name of the Lord.\_\_\_\_ Ho -

san - na in the high - est. Ho - san - na in the high - est.

## MEMORIAL ACCLAMATION

Therefore, we proclaim the mystery of faith:  
Christ has died. Christ is risen. Christ will come again.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ.

Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world.

*The presider concludes with a prayer for the coming of God's reign. The people respond*  
AMEN.

## THE LORD'S PRAYER

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

## THE BREAKING OF THE BREAD AND THE FRACTION ANTHEM

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

## INVITATION

*All who seek God and a deeper life in Christ are welcome to receive Holy Eucharist. Gluten-free wafers are available; please make your need known to the minister.*

## THE MINISTRATION OF COMMUNION

### COMMUNION ANTHEM

*Tantum ergo*

M. Duruflé

*Tantum ergo Sacramentum veneremur cernui, et antiquum documentum novo cedat ritui, praestet fides supplementum sensuum defectui. Genitori, Genitoque laus et jubilatio, salus, honor, virtus quoque sit et benedictio, procedenti ab utroque compar sit laudatio.*

Let us therefore, bowing low, venerate so great a Sacrament; and let the old law give way to the new rite; let faith afford assistance to the deficiency of the senses. To the Begetter and the Begotten let there be praise and jubilation, salvation and honor, and power and blessing; and to the One proceeding from both let there be equal praise.

## THE POSTCOMMUNION PRAYER

*Said by all, standing*

God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ. Amen.

## PROCESSION OF THE EUCHARISTIC BREAD AND WINE

*The people sing as the blessed Sacrament is carried to the Altar of Repose in the Chapel of St. Joseph of Arimathea.*

### HYMN 315

*Thou, who at thy first Eucharist didst pray*

*Song 1*

*The people sit or kneel for the stripping of the altar.*

### THE STRIPPING OF THE ALTAR

### THE LAMENTATION

Edward C. Bairstow (1874-1946)

How doth the city sit solitary that was full of people; how is she become as a widow. She that was great among the nations and princess among the provinces; how is she become a tributary. She weepeth sore in the night and her tears are on her cheeks; among all her lovers she hath none to comfort her. The ways of Zion do mourn; because none come to the solemn assembly. All her gates are desolate; and she herself is in bitterness. The Lord hath afflicted her for the multitude of her transgressions; her children are gone into captivity before the enemy. All they that go by clap their hands at her; they hiss and wag their head at the daughter of Jerusalem saying: 'Is this the city that men called the perfection of beauty; the joy of the whole earth?' Jerusalem, Jerusalem, return unto the Lord thy God. For these things I weep; mine eye, mine eye runneth down with water. From on high hath the Lord sent fire into my bones and it prevaileth against them; he hath made me desolate and faint all the day. My flesh and my skin hath made me old; he hath broken my bones. He hath builded against me; and compass'd me with gall and travail. He hath made me to dwell in dark places; as those that have been long dead. I am become a derision to all my people; and their song all the day. Let him give his cheek to him that smiteth him; Let him be filled full with reproach. Is it nothing to you all ye that pass by; behold and see if there be any sorrow like unto my sorrow. Remember mine affliction and my misery; the wormwood and the gall. Jerusalem, Jerusalem, return unto the Lord thy God. Remember O Lord what is come upon us; behold and see our reproach. The joy of our heart is ceas'd; our dance is turn'd into mourning. The crown is fallen from our head; woe unto us for we have sinn'd. For this our heart is faint; for these things our eyes are dim. Let us search and try our ways; and turn again unto the Lord. Turn thou us unto thee O Lord and we shall be turn'd; renew our days as of old. It is of the Lord's mercies that we are not consum'd; because his compassions fail not. They are new every morning; great is thy faithfulness. The Lord is my portion saith my soul; therefore will I hope in him. O Lord thou hast pleaded the causes of my soul; thou hast redeem'd my life. Jerusalem, Jerusalem, return unto the Lord thy God.

*All depart in silence.*

*The people are invited to keep vigil with the Sacrament in the Chapel of St. Joseph of Arimathea until midnight.*

**PERMISSIONS** *Bread & Wine.* Image: The Reverend Dorothy Michaelsen (1929-1994) for *St. Luke's Seder Booklet* (St. Luke's, Dallas). Used by permission. *Trisagion.* Words: Traditional. Music: Michael McCarthy (b. 1966). *Ubi caritas.* Words: Traditional. Music: Jacques Berthier from *Music from Taize* © 1978 GIA Publications, Inc. Reprinted under OneLicense.net #A-709283. *Sanctus: Holy, Holy, Holy.* Words: Traditional. Music: *Deutsche Messe*, Franz Peter Schubert (1797-1828). Public Domain. *Agnus Dei: Jesus, Lamb of God.* Words: Traditional. Music: *Deutsche Messe*, Franz Peter Schubert (1797-1828). Public Domain.



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